

Of Compassion

acceptable to God: Let vs cast off our slothfulnesse, and labour diligently in Gods Vineyard: Let vs cease from doing euill, and learne to doe good, considering that not onely, Euery tree that bringeth forth euil fruit: but also, Euery tree that bringeth not forth good fruit, shalbe hewen downe, & cast into the fire: It is both a comfortable, & a terrible sentence, which is pronounced by our Sauour Christ in the Gospell: Comfortable, when it is saide: Come ye blessed of my Father, inherite the kingdome prepared for you, from the foundations of the world: For I was hungred, and ye gaue me meat &c.

Mat. 3. 10 & 7
19.

Mat. 25. 34.

Verle 47.

Terrible, when it is said: Goe yee cursed into euerlasting fire, which is prepared for the Deuill, & his Angels: For I was an hungred, and ye gaue me no meate. &c.

Which one sentence, being the last that shalbe giuen in the Generall iudgement, ought so continually to ring in our eares, that it might strike our harts with compassion: That thereby wee might attaine euerlasting life, Through Iesus Christ our onely Lord, to whom be all glory &c. Amen.

FINIS.





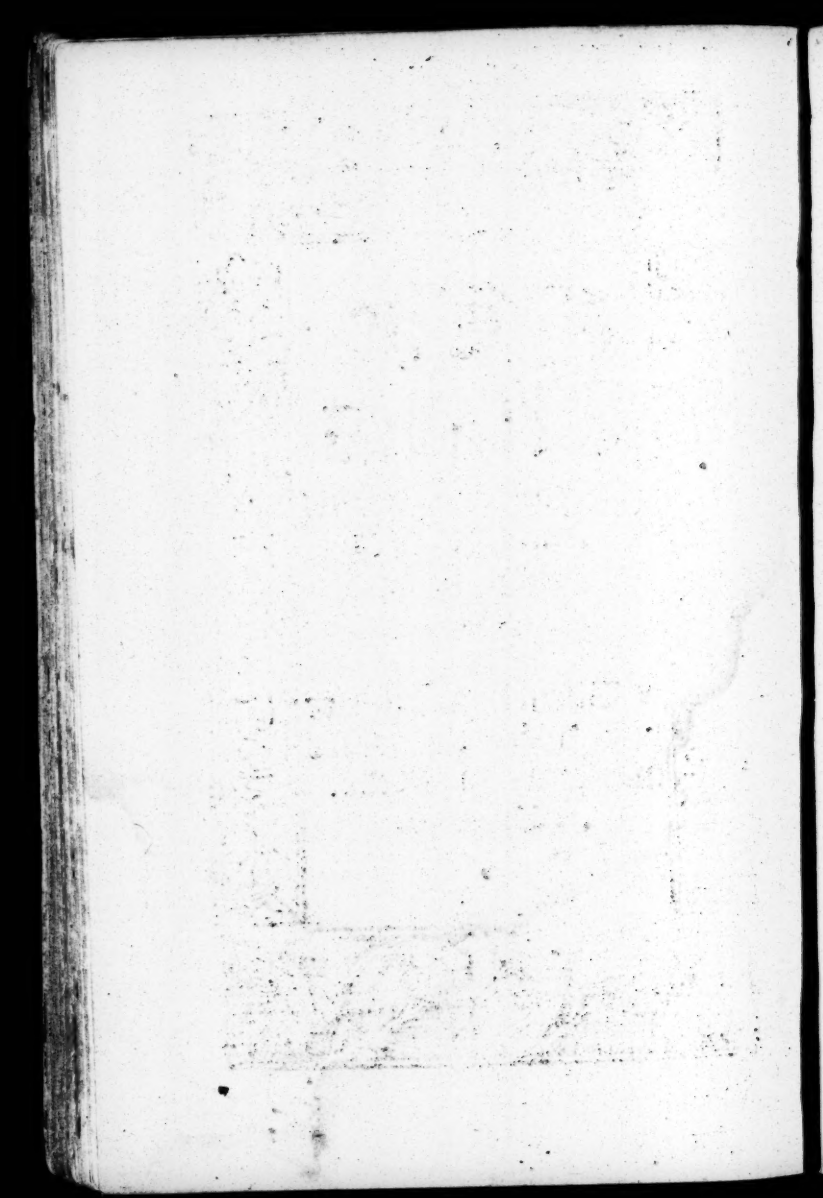
The Triades

or Trinites of Rome/
translated in to
Englyshe,

* Them that synne re-
buke opely / that other
may feare and drede.

.1. Timo. v.





The pzeface

O Entell reder/ ye shal ha
ue here gadzed togeder
those thynges / the whiche be
eyther sette by / bled / oz hated
at Rome. That place trewly
may be called Rome / where
suche enozmities be moche
bled. For so / after the mynde
of Nicolas de Lira and other
Saynte Peter in the ende of ^{f. Pet. v.}
his fyrst Epystell / called Ro
me by the name of Babilon /
bycause it was in Idolatry /
lechery / and pryde . & . at al
poyntes lyke to it. And as it
may be now called (for the sa
me thynges / yee / & other mo
che worse / if worse may be)
Sodoma oz Gomorra / were
it nat that they diffren in this
one onely poynte / whiche is
aboundaunce of brede & wyne.

A.ii. &c.

The pzeface.

For as in Gomorra & Sodom
me was great plentie of fode
for euery man/ so lyke wise in
Rome is the contrary therof/
penury & scarsenesse of bitell/
pee of al goodnesse / howbeit
in that thynge/ I thynke they
agrecen eche with other / so y
Rome may well be called Go
morra. Things gathered to
gider/ I say/ to the intent that
vice ones knowen/ it may the
better be eschewed/ and nat of
malyce/ as many (who nowe
be rubbed on the gall) sayen.
For if it come of malyce open
lye to reproue vyce in theym/
whom he that hath but halfe
an eye / may se daily wout all
shame/ & eke the drede & feare
of god styll to contynue & de
lyte in their synne & abhomi
nati

The pzeface.

nations. Than surely / if it
were nat to synne agaynst the
holygost to speke suche a blas
phemy / I wolde saye that all
the prophetes / that all Chri
stes disciples / yee / that Christ
him selfe : Alas that I am cō
pelled nowe to open my lyps
pes to pronouce this worde /
malicious / who is all good &
full of the contrary to malyce
that is charite / for my excuse.
Did I pray you / Elatas / Hi
eremias / & Daniel / repzeue y
babiloniēs / & also their kyng
Nabugodonosor of malice :
Rebuked saith Paule the Co
rinthiens of their lyght iuge
ment & of fornication of maly
ce : Was saint Peter induced
to blame Ananias & his wyfe
Saphira / of crasste & auarice
by

Esa. xliii.

Hier. l. li

Dan. iiii

i. Coſ. iiii

v. vi.

Actuū. v.

Math.

xxiii.

Luc. x.

Mat. xi.

The pzeface.

by malyce : Ye / to be shorte /
dyd nat Christ laye hipocrisy
to the scribes & pharises char
ge / & that opely : Dyd he nat
vppbzyde the cyte of Cozozai
im / and other : but I hope ye
wyl nat saye / in dained with
malyce. I passe ouer the ma
lyce / that saynt Jerome / saint
Crisostome / & Gyl das mona
cus / vlen in reprofe of synne /
wzityng to bysshops / to mon
kes / & to all other kynde of pe
ple (wherof their woꝝkes be
full) lest I shulde seme to fea
re / y this alre dy wꝝitten were
nat of strength ynough to p
swade you / that it is nat of
malyce. But hoo w syz : Soe
man wyl say / no mā douteth
of the goodnesse of these men
But thynke ye / that the wꝝi
ters

The pꛛeface

ters nowe a Dayes be of that
sort : Whether they be of that
sort oꝛ no / I wyl nothyng dis
pute / but me thinketh bicause
it is an indifferent thyng / &
maye be lightly doone / ye are
blameworthy them so to iuge
foꝛ Chꝛiste sayth : *Nolite iudicare, et non iudicabimini.* Mat. vii
Whiche doctours expoude to
be mente of indifferēt thyngs.
Agayn / either these thynges
be fautes oꝛ nat fautes : that
they be fautes / yee wyl nat a
gayn say I trow. That there
be no suche fautes there v
sed : I report me to your own
cōscience / if this pꝛoue it nat
marke than communly the ly
yng of these Rome rōners /
who although / that a very
fewe of them wyl denye it to
be

The pꝛeface

be so at Rōe by their mouth/
Shal I waraūt you / cōfesse
it opely in their luyng / Thā
me semeth that it were better
to go about amēdemēt / than
in dispꝛaylŷng & leying ma-
lice to the auctoꝝs charge / se-
me rather to holde and defen-
de abusioŷ / than here of coꝝ-
rection / foꝝ we shulde rather
consyder what is wꝛitten thā
the wꝛiter. And to conclude / if
no man shulde rebuke synne
other than suche / whō the Ro-
mayns call Missi. The sonne
shulde soner lacke her lyght &
lease her heate / than they the
desyre & pleasure to contynue
their abhominatioŷ. And mo-
re ouer Dasquyll the playne
sayth / if he shulde nat speke
agaynst pꝛelates byces in Ro-
me

Missus
Sente

The pzeface

me openly/ but to them selves
pzeuily in their chābzres/ that
the mone wolde soner tourne
him from an harde stone in to
melow waxe / than he shulde
be suffred to come in to one of
their Palacyes: and bycause
I thynke that Palquyl sayth
trouth I haue tozned this bo
ke out of latin in to englyshe
as foloweth/ for reformation
of synne. Finis.

The Triades/and cōmo dities of Rome.

Thre thynges there be
that maynteyne the
dignite of the cyte of Rome.
The fyrst / the auctozite of the
bylshoppe of Rome. the .ii.
The relyques of sayntes whi
che

The Triades.

che they shew for money. The
iii. selling of pardons.

It is gret ieoperdy to go to
Rome/ and that for thre thyn
ges/ the which Romeners
cōmenly brynge from thence.
A corrupt cōsciēces/ a proude
stomake/ & a beggers putce.

Rome is to be shōned byrau
se it is of these thre thyniges/ y
destruction & breche / as of a
good consciēce : of good ze
le to Christes relygion / and of
a mans othe & fydeltye.

These thyniges be mocked
at Rome/ the exāple of good
men / Saynt. Peters facion
both in lyuyng / and also his
goynge aboute from place to
place to preche the worde of
god / and the iugement at do
mes daye.

These

of Rome

These thre euery man may se
at Rome/ antycke oꝛ olde byl
dig/ poysonyng on the other
and ruyne in monasteries &
churches.

Thre thynges be banysshed
Rome/ Symplecitye/ chastytc
and honestye.

Thre thynges dayly be sold
at Rome / Christes passyon /
Benefyces/ and women.

The Romayns hate to here
of these thre thynges / as of a
generall counsell / a reformati-
on of the clergy / and that ley
men shuld haue the scripture
in their moder tonge/ oꝛ to be
lerned.

They be sore gerued with
thre thyges at Rome/ y Chr-
sten Princes shulde be at con-
corde/ that the people shulde
be

The Triades
be brought out of their blyn-
denesse / & that their iuglyng
shuld be espyed .

Thre thynges be chesely in
pryce oz value at Rome. The
fyrste / fayre women. The
second goodly & fatte horses.
The.iii. the popes bulles.

These thre be set nought by
at Rome / good maydens / em-
ty purses / nor a good & wel
lerned mā / promoted oz to be
in power and auctozite.

Comenly of euery mā / these
thre thynges be vled at Rome
The pleasure of the body / goz
gyous aparel / pryde & haute-
nesse of mynde.

They that be nat ydell nor
well occupyed at Rome / do
these thre thynges / Jette vp
and downe / hunte harlottes /
and

of Rome.

and haunte tanernes.

These thre thynges be the
delycate dysshes of pooze mē
at Rome / Kotes / onyons / &
garlycke.

And with these thre thynges
be fatted the ryche men at Ro
me. The labour & swete of þ
poze men / vsury / and the pyl
lyng and pollyng of christen
people.

At Rome dwellen these thre
as Cytezens / Symon Ma
gus / Judas / And the people
of Gomoꝝ and Sodome .

He hath nede of thre thyn
ges that hathe bysynes in the
lawe at Rome / of money y
nough / of hyzed frendes / and
of lyes.

There be but thre thynges
that rule al at Rome / As gret
gyftes

The Triades

gyftes and rewardes / carnal
fauoz / power & wyl.

Thre thiges at Rōe do pmo
te euery mā. Brybes / flattery /
and vnshamfaste boldenelle.

Thre causes there be why
so many desyred to go to Ro
me, The fyrst / bycause they
may be made prestes there for
money / be they neuer so folys
she oz vnlearned. The second
is gret luker in sellyng there
pardons & good dedes whan
they come home / & the thyrde
lyberty to lyue as they list thē
selfes / be it neuer so noughti /
as done these Capilani ho
noris.

Capila =
nushono
ris is the
pops cha
pelayne
which is
therby ex
empt fro
the bys
shoppes
iurisdic
tion.

These thre thinges were the
cause that the bysshop of Ro
me dyd brynge a great parte
of Christendom in to his sub
iection

of Rome.

iection. The wanton luyng
of prynces / the sophistry of
the freres / which caused good
lernyng to cease / and super-
sticion taught of blynde pree-
stes to the vnlearned people.

These thre thynges wyl cau-
se the tyrāny of Rome to cease
The study of holy scrypture/
the new Testament wel tran-
slated in the mother tonge / a
decay of flaters / for whome
it is vnpossyble to cōtinue / &
pope decaying.

Thre thynges be the foun-
ders of Rome / iniuste warre/
the crafte that hath bene vled
to get money for the byldyng
of saynt Peters Church / and
in tyme past / Hypocrisy / or fay-
ned holynes.

Thre nettes wherwith they
fyshe

The Triades

fyllhe at Rome / Pardons /
the Jubyle / and the faculte &
power graunted to legates &
cardinals in euery countrey.

Thre thynges be euer in
hande at Rome / but neuer fy
nysshed. The blysse & immor
talyte of the soule / y makyng
vp of Saynt Peters church /
and to go in warre agaynste
the Turkes.

These thre thynges ye shall
scante compell a Romayn to
do / to kepe his promyse and
faythe / to wayte on any man
with out promyse oz hope of
promotyon / and the thyrde
to gyue the waye to any man.

Rome hath gre at plenty of
these thre thynges / ho:es / pre
stes / and scribes.

A shORTE masse / olde golde /
and

of Rome.

and a delycate lyfe. Of any of these thre thynges are moſte ſet by at Rome.

The Romayns clayme thre thynges onely to them ſelues

The gret byſſhoppe / the cōnyng in payſonyng / and a crafty way to gette gret ſommes of money.

Theſe thre thiges be nat ſo cōmen in no cyte of the worlde / as in Rome. Men of all contreys / the vniuerſal ſtudy of auaryce / and men that can tell money in all lāguages.

The romaies in eſpecial hate thre thynges. That the election of biſhoppes ſhuld be in tēporal princes handes. The ſtatutes of mortemaine / & premunire / & that preſtes ſhulde be put to anſwere before a lay

¶ Judge.

The Triades

Juge.

Rydyng on moyles / Cur-
rours oꝝ postes / and blessyn-
ges / be thze cōmune thiges at
Rome .

Ye shall see at Rome euery-
where these thze : Holy places
Strumpets / and goodly olde
bylding.

These thze be banished Ro-
me. Primatiua ecclesia. Tru-
the / and pꝛeching of bisshop-
pes.

The thze instrumentes of a-
uarcyce at Rome / ware / par-
chement / and ledde.

Thze thynges be despyled
at Rome / Pouerty / the feare
of god / and rightwisenesse.

He that will learne thze pro-
per thynges / Let him go to
rome / To make delycate ban-
kets

of Rome.

kets / howe to disseyue / and
the abuse of the fleshe .

Thre thynges be well clo-
thed and trymmed at Rome /
Prestes / Moyllis / cōcubines /
and harlottes .

Thre thynges they do nat be-
leauē at Rome. Animarum im-
mortalitatem, cōionem sancto-
rum, et inferiorum penas.

They bragge at Rome mo-
che of thre thynges / and yet
they haue them nat . Loue to
god and to their neyghbour /
faithē / and innocency .

Thre thynges be at Rome /
howbeit they are but sildome
scen . Olde golde / the pope /
And beutyfull wyues .

Thre thynges be very dere
at Rome : Dityces / Equyte
or Right / and Frendshyppe .

Thre

The Triades

Thre thynges ye maye kisse
at Rome / if ye intend to offre .
The auters / Chekes / for so
they kysse there / and with la-
bour & rewardes / the popes
fette.

Thre thynges be commonly
seen in the church of Rome /
namely in abbeyes & colleges .
Tables / wherein be wrytten
myracles / a booke at euery ima-
ges foote to drowne in mo-
ney / and very lytell waxe / ye /
scante a lyght before the sacra-
ment.

Thre thynges do reygne at
Rome . The pope / poyson / &
curlyng.

Rome is vexed with thre es-
uyles / with hote spkenesses
as the pestylence agew . & c .
with pouertye / and fraude or
Discepte.

of Rome.

discepte.

Thre discommodites of Rome /
Darth of vitayle / falschod /
and the intemperate ayer.

And these thre thynges were nat /
Rome shold decay / bulles /
aduocates / and procuratours.

Thre thynges neuer come oft ynowe to Rome /
Bysshoppes pauls / Mensis papales,
et anuates.

¶ Lenuoye

Nowe lette vs pray
All that we may
Of god / grace to optayne
Our lyues to amende
And heuyn at our ende
Which is blyss certayne

Co

Aenuoy.

Foz to be angry
It is but a folly
Itell you by saynt Paull
Foz all men thynketh
That an horse wyncheth
Whan he is rubbed on y gall

It is nat spekyng
No/ noz yet thretnyng
That wyll make me to seace
But good lyueng
And trewe teachyng
Wyll make me hold my peace

Sirs/ wherfore
If ye wyll no more
Of this gladly to here
ye must begynne
A newe songe to syng
In Christes quere

Whiche

Lenuoy.
Whiche if ye do
Or helpe therto
I tell you verily
I wyll nat write
Nor yet endyte
Agaynst you trewly

But contrary
If Christ and you barry
By hym I sweare
I wyll nat spare
To paynt your flours
Eyn in your owne colours.

Finis

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Cum priuilegio regali.

